

About the Spiritual Values of the Members of the Society Opportunities to Broaden Your Horizons

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Abstract:

The article reveals opinions on the factors undermining spiritual values, as well as on the possibilities of expanding the public's understanding of spiritual values. The ways to eliminate existing problems in the industry and get rid of the factors preventing this were analyzed.

Keywords: *spirituality, spiritual values, social stability, spiritual education, morality, religion, material culture, art, literature.*

INTRODUCTION.

The elimination of problems and vices that become an obstacle to the prosperity of spiritual values in Uzbekistan will undoubtedly strengthen its social position and strengthen its role in ensuring social stability. But at the same time, the idea of the members of society about spiritual values must expand. Because only a person who has deeply mastered the content of spiritual values, who understands their meaning well, makes them the basis of his worldview, beliefs, behavior and life activity. The second way of turning spiritual values into a factor of social stability in our country is connected with the expansion of public perceptions of spiritual values.

LITERATURE ANALYSIS.

Questions of values belong to the category of topics that constantly attracted the attention of philosophers in the twentieth century. This is evidenced by scientific research. Over the past 20-30 years, a number of other scientific papers have been published in other foreign countries. They recognize that in a postmodern society, spiritual values have radically changed, and some have found themselves in crisis.

In the CIS countries, scientific issues related to spiritual values are interpreted in the context of more axiological problems. In particular, P. N. A. Bataeva tries to clarify the content of the concepts of "value" and "spiritual value", G. Vizhletsov seeks to determine the place of scientific reasoning about spiritual values in the system of philosophical knowledge, A.R. Davydova, M.M. Dalgalov

and U.S. Magomedkhanova pay special attention to the description of certain aspects of spiritual values, V.N. Karandashev summarizes the methods of studying the content of spiritual values, V.K. Shakhin tries to reveal the logic of the development of philosophical views on spiritual values.

RESEARCH METHODOLOGY.

In our opinion, the following decisions and practical recommendations to expand the views of members of society about spiritual values in Uzbekistan make them a factor of social stability:

First, it will be necessary to develop philosophical education in the country in order to expand people's perception of spiritual values.

In all periods of historical development, philosophy has developed as one of the most prominent forms of social consciousness. "According to the modern interpretation of philosophy, this is the quintessence of different ways of knowing. In the Dictionary of Foreign Words there is defines the concept of word "modus", including: "Modus" - (lat. modus- measurement, emblem, means);

2) philosophy is a transient characteristic of a subject that manifests itself only in certain situations." On the other hand, quintessence is defined as follows: "Quintessence - (lat. quinta essentia - The fifth essence), - 1) in ancient philosophy - ether, the fifth element; in medieval philosophy and alchemy - the subtle element that makes up the essence of things; 2) the most basic, the most important, the most significant". Referring to the modern interpretation of philosophy based on the definition of these concepts, we can say that philosophy is the sum of the most significant knowledge about the Universe, about the properties of things and phenomena in it, in which only a subtle intellect is developed"[1].

In developed countries, philosophical education is carried out as part of the system of teaching social sciences. "A unique system of teaching social sciences has been formed in these countries. For example, in the United States, this system includes a set of training courses designed to train specialists, education adapted to provide social knowledge to students in various educational fields, a set of training courses that transfer social knowledge to citizens" [2]. Philosophical education is also carried out in these three directions in proportion to this system. Some educational institutions have accumulated considerable experience in this regard. Lake County College, for example, has significant experience in training specialists in philosophy and ethics at Salem State University. The universities of Harvard, California, and Wisconsin are achieving serious results in the transfer of social knowledge to students studying in various educational fields [2]. Also in recent years, attention to philosophical education has been increasing in such developed countries as the European Union, China, and Japan. [2].

Given the existing problems, we believe that it will be necessary to pay attention to the issue of forming a new system of philosophical education in the country. This system should further harmonize theoretical and practical education, cover all stages of education, form not only the ideas of children and youth, adolescents about spiritual values, but also prepare them for life together.

Secondly, in order to expand your understanding of spiritual values, you need to "multiply" works of art that glorify people. Art is one of the powerful factors shaping ideas about spiritual values. It is she who allows him to get acquainted with the spiritual values that have been established for centuries and imprinted in various works. For example, at all times, "the Uzbek people have glorified social justice as the highest spiritual value". Therefore, there are many works of art dedicated to these ideas in his spiritual heritage. The video, based on the novel by O'ktam Usmanov "Girdob", shows the importance of justice in the life of society and man, its lack or denial leads to disastrous consequences. "The hero of the novel Aziz Kasimov believes that a true scientist with his research and discoveries should benefit society, organize his life activities on the basis of justice and moral principles". [3]. However, in his work, the scientist faces many injustices. In the film depicting the arrogant teachers of Aziz Kasimov, it is revealed that a lack of justice can eradicate

the fate of people, undermine the trust of members of society in goodness. A person familiar with the video is clearly aware of the importance of social justice as a spiritual value.

Another spiritual value that the Uzbek people valued is humanity. It is widely known in many works of art. For example, humanity refers to a series of recurring themes of Uzbek lyrics. There are also many short stories and novels dedicated to him. Ulmas Umarbekov's work "Odam bilish kiyin" describes human dignity especially vividly. "Abdullah was a sincere, hardworking, honest boy. His ambition, the desire to remain ambitious, was caused by mental trauma during school periods. The changed attitude of the teachers towards him after his father left the board, especially the hypocrisy of his paternal friend Uncle Husan, completely changed Abdullah. He came to the idea that only if you are the best in this world, you will be respected and honored. He "worked hard on himself, trying to be the best".

His attitude towards Gulchehra was also serious, until the topic of marriage with Sayera was raised. It was this moment, that is, choosing one of the ways to save a girl from a difficult situation by marrying Gulchehra, fulfilling her promise, or securing a bright future for herself by marrying Sayera, that became the exam in Abdullah's life." [4]. Abdullah did not pass this exam. The reader familiar with the description of his deeds is firmly convinced of how great humanity is.

Thirdly, it is necessary to rationally use the educational opportunities of the religion of Islam to expand people's ideas about spiritual values. Like all religions, Islam is, first of all, one of the factors that form and develop spiritual values. Because "for many centuries, religion has played a leading role in the spiritual life of people of all nations, all regions and continents, playing a decisive role right up to industrial society. He had an effective positive impact on spelling, writing, the appearance of works, books in various fields, passed down from generation to generation, collected. Most literate people, early researchers, historians, chroniclers, philosophers, astronomers, mathematicians — in the past priests and religious figures." [5]. Along with this, the religion of Islam has the opportunity to develop people's ideas about spiritual values. The Holy Quran and Hadith reveal not only the content of many spiritual values, but also substantiate the need to observe them. For example, in the 90th verse of Surah Nahl of the Holy Quran it says: "**Indeed, Allah commands to do justice, to do good deeds and to do good to people, and also forbids debauchery, atrocities and violence. He instructs you, perhaps you will receive edification.**" [6].

In the previous chapter, it was noted that during the years of independence, the attitude towards Islam in Uzbekistan has changed dramatically. Today, the possibilities of using the services of religious institutions and getting acquainted with religious sources are expanding every day.

The reports of these institutions describe in detail the content of spiritual values, and their essence is widely interpreted in religious literature. However, citizens still do not have the required qualifications to apply to officially registered religious institutions, to use only those sources that describe true Islamic ideas. Therefore, many people use the services of unofficial religious organizations and turn to sources that distort Islam.

These people remain outside the educational influence of true Islam, so they form false ideas about the spiritual values recognized by Islam.

Thus, to increase the educational opportunities of Islam, expand people's understanding of spiritual values or their rational use need:

a) to raise awareness among members of society about officially registered religious institutions; to do this, the list of these organizations should be expanded; b) it is necessary to form citizens' ideas about religious literature, to distinguish original sources from fakes; to do this, it is necessary to increase the number of events dedicated to the description of religious literature in educational institutions, enterprises and organizations, villages and mahallas;

c) regularly publish articles, broadcasts, and documentaries in the media devoted to the interpretation of spiritual values in Islam. These measures will not only make effective use of the educational potential of Islam, but also prevent the formation of false ideas about spiritual values.

Fourth, in order to broaden people's understanding of spiritual values, it is necessary to strengthen intercultural ties. Intercultural communication refers to the process of communication and exchange between people or groups, nationalities or nationalities of different cultures.

These connections can be established by various representatives - government and political figures, cultural workers, representatives of the population. Intercultural communication takes place in various forms. Direct intercultural contacts are carried out through the organization of various international festivals and forums, meetings and dialogues. And indirect intercultural connections occur through the exchange of works of literature and art.

The social significance of intercultural relations is incomparable. Firstly, it will help to improve mutual understanding between representatives of different nationalities and nationalities, and strengthen mutual trust.

Secondly, he educates the representatives of the nation to be tolerant of cultural differences.

Thirdly, it is an important factor in preventing interethnic conflicts and ensuring interethnic cooperation.

Fourth, cross-cultural ties help to share national experiences, knowledge and ideas. This exchange contributes to the unprecedented enrichment of national cultures.

It should be noted that in recent years, special attention has been paid in Uzbekistan to the expansion of intercultural relations with various nationalities. At the initiative of the head of state, the holding of days of culture of different nationalities in the country and the exchange of cultural experience have become trending.

The national cultural centers operating in the republic make a special contribution to the improvement of intercultural relations.

In addition, the basis for further development of relations is the organization of a number of major international events in our country, such as "Shark taronalari", the art of Bakhshi, handicraft festivals, the Makoma Art Forum"^[7]. The intensification of intercultural relations not only strengthens mutual trust between representatives of nations and nationalities of the region, but also increases their spiritual peace, justice and virtue, solidarity and cooperation, humanism and enlightenment, and also expands their views and ideas about spiritual values such as kindness and sincerity.

Along with this, the focus should be on improving intercultural relations, expanding people's understanding of spiritual values or their usage.

There are certain tasks in this regard. For example, we noted that holding cultural days of different nationalities in the country is becoming a trend. However, these activities are limited to the major cities of the country. This excludes a significant part of the population from cross-cultural ties. Organizing Cultural Days in a format that covers as many cities and villages as possible would expand the opportunities for people living in them to get acquainted with the ideas and views characteristic of other cultures. It is also worth paying attention to the distribution of publications describing the peculiarities of the culture of other peoples.

It would be appropriate if the Madaniyat publishing house were created for these purposes.

Fifth, in order to broaden people's understanding of spiritual values, it is necessary to intensify cooperation between government representatives and creative people who can influence public opinion.

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Their opinions and creative products have a serious impact on the feelings and experiences, ideas and views, knowledge and beliefs, life position and activities of members of society.

The cooperation of government representatives with such creative figures makes it possible to purposefully influence the consciousness of society, systematically introduce certain spiritual values into the consciousness of people.

For example, "by the beginning of the XVI century, Erasmus of Rotterdam became the leader of the humanitarian movement throughout Europe.

His reputation was so strong that the Holy Roman Emperor and King of Spain Charles V, his rival, King Francis I of France, King Henry VIII of England and the popes sought to attract his attention. Even Pope Paul III Erasmus offered Rotterdam the cardinal's mantle"^[8]. Such attention and recognition of the thinker, of course, was not accidental. On the one hand, cooperation with him allowed statesmen of that time to get acquainted with the ideas of the Enlightenment.

On the other hand, this cooperation was one of the factors influencing the worldview and spiritual world of ordinary people.

However, the problem is not that such events cover all villages and mahallas, enterprises and organizations of the country.

They are usually limited to organizing in district centers and government organizations.

The need to increase citizens' perception of spiritual values requires an increase in the scale of such cooperation, an expansion of the geography of creative meetings that result from it.

CONCLUSIONS AND SUGGESTIONS.

In conclusion, it can be said that in Uzbekistan, the second way of turning spiritual values into a factor of social stability is associated with the expansion of public perceptions of spiritual values. To do this, in the near future it is necessary to develop philosophical education in the country, replicate works of art that glorify spiritual values, rationally use the educational opportunities of Islam, strengthen intercultural ties, and intensify cooperation with creative figures capable of influencing public opinion. The fulfillment of these tasks will allow people to form a systematic understanding of spiritual values. The more citizens in a society who have a broad outlook on spiritual values, the stronger its social stability will be.

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